

# Light:

## *A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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### CONTENTS.

Notes by the Way.....	473	The Harvest of Humanity .....	480
Spirit Teachings .....	474	Cure of Insanity by Suggestion ..	481
Harmony .....	475	'The Theosophical Review' .....	482
The Divining Rod .....	476	Mr. W. Stainton Moses .....	483
A Prophetess of Evil .....	477	'Flames' .....	483
Emerson and Agassiz .....	478	Mr. and Mrs. Everitt at Black-	
A Haunted Boarding School ..	479	pool .....	484

### NOTES BY THE WAY.

With respect to our remarks as to a 'LIGHT' Article being read as a Discourse in a Church of England pulpit, a good friend says this may suggest that 'the Pulpit is invading "LIGHT."' That does not sound reasonable. It looks a good deal more like 'LIGHT' invading the Pulpit. Moreover, we may tell our friend, for his satisfaction, that the advance of the Pulpit in the direction of 'LIGHT' is very great indeed. Our friend thinks we may be too orthodox. He should see the letters which suggest that we are far too heterodox! We are neither. We supply Light, come whence it may.

The National Association for the suppression of Spiritualism, in America, to which we lately referred, is being taken seriously by Spiritualists; and its very lively fighting apostle, Mr. Moses Hull, has been told off to deal with it. There will be 'wigs on the green.' Mr. Moses Hull makes one wince occasionally, even when in agreement with him. What must it be to be on the other side? Here are a few fragments from his preliminary Declaration of War:—

I am glad this combination has been formed; the stronger it becomes the happier I shall be. If all the tricksters who pretend to be mediums will place themselves where they belong, with this gang of infidel-orthodox-anti-Spiritualists, I shall be glad.

More than a third of a century ago I began to urge the opposers of Spiritualism to meet in a grand convention and formulate some mode of 'civilised warfare' against Spiritualism, and stick to it.

Gentlemen, by all means get together and agree on a series of falsehoods; tell them; stick to them; keep them before the people. The most inconsistent lie that can be invented, if well told and kept before the people, will do you more good than it will do you to tell so many and such contradictory lies as you have done in the past.

Look over the past, you may get a useful lesson from it. In past years it has not been uncommon to hear one anti-Spiritualist lecturer in the same speech in denunciation of Spiritualism, take the positions that Spiritualism is, 1. Tricks played by the mediums. 2. It was the imagination of the sitters. 3. It was animal magnetism. 4. It is psychology, or hypnotism. 5. It is electricity. 6. It is the devil. 7. It is auto-hypnotism. 8. It is man's sub-conscious self. Thus, with slight variations, they would go on to the end of imaginary hypotheses, to get rid of the idea that our friends from the other side take any interest in human affairs.

Now, it strikes a Spiritualist that if this is 'tricks of the mediums,' there is little need of imagination, of electricity, of the devil, or any of the other subterfuges thrown in to make a good, strong case against Spiritualism. When you get together in convention and formulate your plans of attack, do not take more than a half dozen contradictory positions; it is hard to ride too many horses at the same time, unless they happen to be going in the same direction.

When you get your methods of warfare formulated—when you get your arms and ammunition in good order, let the Spiritualists know. Spiritualists now propose to fight to a finish, whether it takes one day, one month, or one year. 'Bring on your bears!'

It is not, in every particular, just the kind of thing we like, but it is probably highly necessary: and we wish good luck to Moses in tackling these modern Egyptians.

An Article in 'The Spectator' on 'Ghosts and the balance of doubt' is a very pretty sign of the times. 'The Spectator' strongly justifies 'suspension of judgment,' and solemnly raps on the knuckles the simpering or 'cock-sure' people who only deride. Mr. Lang's serious and yet hesitating attitude is spoken of as 'exactly the attitude of so many of the wisest minds in various ages.' There was a time when everybody believed in ghosts. Addison, 'the widest-minded man of the early part of the 18th century,' advised grave neutrality. Dr. Johnson was profoundly anxious. John Wesley was a firm and full believer: and, though Science has encouraged people to scoff, and mostly in a very shallow way, 'The Spectator' says; 'At any rate there is a *prima-facie* case'; and, as we have said, it advises that the inquiry, if undertaken, should be conducted 'in a careful, a reasonable, and a knowledgeable spirit' and 'thoroughly.' We cordially agree.

'The Spectator' again refers to the hindering 'dread of the supernatural,' and significantly points out how this has 'set an almost insuperable barrier to the proper investigation of supernatural phenomena,' and then acutely asks; 'What advance should we have obtained in the science of botany if the investigation of stamens and pistils caused a sense of dread and horror, and confused and perplexed the intelligence?' This is abundantly worth pondering.

'Intelligence,' the old 'Metaphysical Magazine,' in its new form (London: Gay and Bird) keeps up the high tone so observable now in several American philosophical magazines. It is semi-spiritualistic, but with wide sympathies over a large area, and rather strong astrological leanings. Mr. A. R. Parsons' Study of Wagner, as 'A musical mystic,' is very readable. 'The world of thought,' in each number, is a good idea, providing something like a series of small windows from which the thoughtful can get glimpses of great views.

We may take it for what it is worth, but the following portion of a 'message' from the once wealthy John Jacob Astor has great pathos in it, and is as likely as anything to reflect the true state of the case:—

Were I on earth at the present time my influence would be thrown on the side of honest labour and equalisation of property; on labouring for the upbuilding and the good of the masses, and for the amelioration of humanity. Like too many others when in earth life, I was too grasping after worldly gain and selfishly engrossed in accumulating the perishable riches of earth, forgetting to build my monument in human hearts, and did not, like that good man, Peter Cooper, make my name a



household word, to be spoken of only in terms of love and praise. I would advise all who are rapidly accumulating wealth to pause and consider what they are doing—shutting out the sunlight of Heaven from the soul, dwarfing its powers for good, and narrowing up their lives to selfish conditions and aspirations. I have looked back with regret and remorse upon neglected opportunities of doing good to my fellow-men, and this has made my hell (for our hells are of our own making, theology to the contrary notwithstanding); it is but a synonym for torment of mind, and that I certainly have endured since leaving the mortal form.

I would through this instrument advise all who have the means to do it, to help others in every possible way, and thus help themselves in earth life, and also to build a home in the spirit world where they can enjoy peace and happiness, and the satisfaction of well-doing, which is of more value than riches. The honour of having done our duty by others is more to be prized than the honour of position and name—mere baubles to amuse us for an hour!

I am as yet only in the third sphere of spirit existence; while, had I spent my life on earth in helping others, I should have advanced much further. I am now endeavouring, as light is given me by advanced spirits, to atone for the past by assisting others on the earth plane by stimulating them with thoughts of benevolence and a willingness to help others who are more burdened than themselves; in this way only can I advance into the higher realms of spiritual growth and blessedness.

I would like to know that this is published, so that the world could benefit by my experience.

The true Spiritualist is in all things the true Humanitarian. His guiding star is,—Oneness of spirit behind all diversities of race. He can therefore fully comprehend and sympathise with the following, from the 'Herald of Peace':—

An article on the future of the Red Man, in the current 'Forum,' has a pathetic interest. It is from the pen of Simon Pokagon, the last chief of a band of North American Indians. His charge against the white man's treatment of his forefathers at the time of their first impact is one that is true of almost all the relations between white and coloured men. He says:—

'Having briefly reviewed some of our past history, the fact must be admitted that when the white men first visited our shores we were kind and confiding, standing before them *like a block of marble before the sculptor, ready to be shaped into noble manhood*. Instead of this, we were often hacked to pieces and destroyed.'

What if the white man had risen to his opportunity and done his part in civilising his red brother? This chief believes that Nature had placed no impassable gulf between his countrymen and civilisation.

He thankfully confesses, however, that of late there has been a great and beneficent change of policy on the part of the U.S. Government towards the remnants of native tribes that still remain:—

'Where hundreds of thousands of dollars were paid out annually to fight him, like sums are now being paid yearly to educate him in citizenship and self-support, that his children may not grow up a race of savages, to be again fought and again cared for at the expense of the nation. I rejoice in the policy now being pursued. If not perfect, it is certainly on the right trail to success.'

As to the future of the race, Simon Pokagon thinks it certain that it will lose its identity by amalgamation with the dominant race. In this way possibly the final result will be enriched, as the British nation has been enriched in vitality and energy by the absorption of subject races; and the red man of the forest, while losing his separate identity, will contribute his share to the making of the man of the future on the American Continent. This civilising policy, in so far as it applies, is an object-lesson for us in our South African dependencies.

THE 'SEVEN DEADLY SINS.'—A correspondent asks: 'Can any of your readers tell me of any books by writers on occultism or kindred subjects, upon "The Seven Deadly Sins"? I am studying the subject with the object, if possible, of tracing the idea to its origin, and should be grateful for the information.'

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, East.

## SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF  
W. STANTON MOSES.

### THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. LXX.

MARCH 23RD, 1874.

*Can I have any information about that extraordinary writing?*

[We had held a séance the night before at which some very minute direct writing had been given by Doctor and Prudens.]

It was done with great pains and care as an experiment. We can do more than that.

*It is the most curious piece I ever saw. Who wrote it?*

The spirits who signed, aided by many others. We were assisted last night by a powerful band who were able to overcome unfavourable conditions. We have said before that no such manifestation is ever done by one alone, but by many assistants.

*The writing is so minute and clear.*

We could do more minute writing, and will endeavour so to do. Much power was used in endeavouring to complete the manifestation with care. To that reason is due the physical condition which attends the manifestation. It is more difficult to write with minute care. We will show you what we can do one day.

*Doctor and Prudens were the actual amanuenses?*

Yes, they actually wrote, as you would see from the character of the writing. It is always so.

*I thought Prudens' writing was not his, but an imitation?*

That would not be allowed.

*Was the pencil actually used?*

Oh, yes.

*Was a hand materialised?*

Not as you understand it, but sufficiently so to use the instrument. It would not have been visible to the natural eye.

*The pencil would have seemed to move alone?*

Yes, to the natural eye.

*Could you write on the table?*

Yes, in complete darkness; but better under the table, because it is further from your bodies. The very breath of your mouths might interfere with an experiment so delicate. Nay, we even find it more difficult to write in the presence of some persons, even when they are aids to us in other manifestations.

*Is that why P. has found it so hard to get writing?*

Yes, it is hard for us to write near him. Nor can we say why that is so. He aids us in other experiments.

*As H. aids the voice?*

Yes, it is so. We are not able to develop a voice without devoting much care and pains to it; nor are we anxious so to do.



*You fear risk?*

Yes; we do not know. We do but try an experiment, and if it does not regularly succeed, or show signs of success, then we abandon it, lest by pressing it we do an injury.

*The Baron. How came he here?*

He has felt interest in the circle for long. He is attracted to it, and was of very great value in the writing, which he was much interested in, on earth. He is a valuable aid.

*Was that his peculiar sound—the stamping?*

It was made by him, and had the aim also of driving off some spirits who were endeavouring to get in.

+ I. S. D.

NO. LXXI.

MARCH 26TH, 1874.

*I have many questions that I wish to ask. What of the spirit who communicated last night?*

The spirit said truly, that she was named Charlotte Buckworth. She has no special connection with us, but was permitted to manifest as she chanced to be present. The conditions were unfavourable for our work. We were not able to harmonise the conditions, which were disturbed, and we did not think it wise to make efforts which might have been attended with risk. It is always so after such a day as you passed. The influences of those with whom you were, would introduce elements which make it difficult for us to manifest.

*I had an idea that we should get little. I suppose that a meeting such as that, with four new persons more or less developed, would affect me?*

You say rightly. You do not know how much. You are sensitive to such influence. We regret that we were unable to manifest for you. The spirit who came to you was one who has passed from among you for more than a hundred years, having made a sudden and unprepared entrance into spirit life in the year 1773. She passed, as she said, at the house of a friend in Jermyn-street, whither she had gone on a party of pleasure. She will probably be able to say more to you, but we can have no control over her.

*Is she here now?*

No; she is absent.

*Can you fetch her?*

No; we have no power.

*Do you know anything more?*

Yes; she was very anxious to say more last night, but the power was exhausted. She has been occupied, she tells us, in the spheres, after awaking from a long sleep, and has but now returned to earth. She is attracted to circles where harmony prevails, being herself of a loving nature. Her departure from your earth was instantaneous, for she dropped down at a party of pleasure and at once passed from the body.

*What killed her?*

She suffered from weakness of the heart, and the immediate cause of death was accelerated by dancing violently. She was but a thoughtless girl; but loving and gentle even then.

*What house was it, and where?*

We cannot say. We will endeavour to discover. Meantime, we will say to you that we are grieved not to be able to meet our circle for some time. We shall make our plans to complete work which we have in hand during your absence.

*I am anxious to get that information about religions, if I can, in my book?*

We do not know what the Chief will do. It is as he wills.

*I met a gentleman yesterday who wants help and advice in his writing. Do you know him?*

No; we do not know of him. We will inquire from those who were with you. What does he wish?

*He desires to know whether he is under good guidance and whether he is doing right. Can you find out his guides?*

We will endeavour, but we are not in *rapport* with him, and we cannot promise. We are not desirous of meddling.

*I should be much obliged to you. I seldom desire myself to have anything to do with others; but I should like to help him.*

We will do for you what we can. Cease now.

*I have other questions.*

Forbear now. + RECTOR.

SAME DAY—AFTERNOON.

We have ascertained that it was at the house of one Doctor Baker that Lottie departed. The day was the 5th of December. We are not able to tell you more; but enough has been said. + RECTOR.

#### HARMONY.

In 'LIGHT' of September 4th, in the selection from Mr. Stainton Moses' 'Spirit Teachings,' the fact and significance of harmony in colour, form, melody, and scent are alluded to. This brought to my mind a dream I had a few years ago, in which this harmony was suggested. I had not previously thought of the subject, except in a general way, but the dream was so vivid that it suggested some hidden meaning.

I had been spending most of the summer in Cornwall, botanising, which probably accounted for my dreaming of flowers. I saw a vast collection; the ground was covered as with a carpet. Regarding them with great admiration, I suddenly perceived a new specimen, something different to anything I had seen before; and when I touched it, to my surprise, it gave out a most sweet, fairy-like note in response. Puzzled at this strange phenomenon, I touched another, which also responded in a clear though different note. How was this, I wondered, that flowers had not only form and colour, but distinct and varying musical tones? I then put out both hands to revel in the delicious feeling of flower-land and harmony. My touch elicited such thrilling melody that my soul felt ravished with delight, and again I wondered how was it that we had not before discovered that flowers had not only form, colour, and scent, but music too!

When I awoke it was to continue this line of thought on 'harmony.' And may we not, in process of time, discover that all nature is full of it? Even the discord of pain, sorrow, suffering of all kinds, and sin itself, may, when viewed from spirit realms, be found to be, as a few now believe it is, all perfect harmony. W.

#### 'THE INFINITE CURVE.'

The following Sonnet, by Zulema A. Ruble, will well repay quiet study:—

Soul, art thou thirsty, art thou yearning, lone?—  
Thou, soul, who hast not crossed the span between  
Two smallest of the myriad worlds, whose sheen  
Reflects the light of the Eternal's throne:  
Take courage, fainting heart, and claim thine own:  
Thy very hunger is a prophecy;  
Like to the endless curve in symmetry  
Move thou at thy Creator's will, the known  
Held fast, faith-borne through darkness unto light;  
So, by thy very being's law, heaven-high,  
Thou too shalt sweep the universe with might,  
And find in Him, to whose omniscient eye  
The reaching infinite curve is all supplied,  
Thy yearning self forever satisfied.

LIVERPOOL.—'LIGHT' may be obtained in Liverpool at 8, Brougham-terrace, and also at Daulby Hall.



## THE DIVINING ROD.\*

Professor Barrett is one of the most accredited spokesmen of the Society for Psychical Research, and, as such, he deserves an attentive and sympathetic hearing from Spiritualists. For some years he has been engaged in exhaustive inquiries concerning the divining-rod—the so-called divining-rod, as he prefers to say—and now the flower and fruit of his investigations have been embodied in a most interesting monograph, the first Part of which forms Part XXXII., Vol. XIII., of the 'Proceedings of the Society for Psychical Research.'

The members of the Society for Psychical Research may be roughly divided into three classes. The lowest or most elementary class has been for many years endeavouring with wonderful patience and assiduity to collect evidence in favour of a belief in thought-transference and hypnotic suggestion, and there seems to be no reason why this elementary investigation should not be indefinitely prolonged. The second class of Researchers accept, or as good as accept, thought-transference and hypnotic suggestion as really true, and take cognisance of such inexplicable or 'occult' phenomena as they think can be thereby accounted for, other 'occult' phenomena being for the most part ignored. The third or highest class is composed of those who acknowledge that after all there may possibly be more in heaven and earth than is dreamed of in their philosophy, although they apparently regard such a thing as highly improbable, and who are not unwilling to even make little incursions into the unknown and dubious region, provided they are fully armed with ropes and sacks, and seals and cages, and other protections against fraud, and proceed, when possible, under the guidance of a professional conjurer. In addition to these three classes there are some isolated members who flirt in a timid or in a skittish way with Spiritualism, but who in private are apt to make confessions of belief in the reality of spirit power and of spirit intercourse which, were they overheard, would doubtless scandalise the great majority of their fellow-members.

Professor Barrett, at least so far as his official utterances are concerned, belongs to the second of these three classes, and it needs no intuition to foretell, even before one has opened his Essay on the 'So-called Divining Rod,' that he will therein explain all the marvels in question by means of thought-transference and hypnotic suggestion. It is also easy to foresee that, as becomes a 'Professor of Experimental Physics,' he will have done the work of collecting and collating his materials in a thoroughly workmanlike, conscientious, painstaking, and elaborate manner. This volume, however, is but 'Book I.' of Professor Barrett's work on the Divining Rod, and Book I. treats only of the finding of water. 'Book II.,' which treats of the use of the rod for finding mineral veins and for other purposes, will not be published till next year; but in this half of his monograph the author deals thoroughly with the questions of the reality of the phenomena, and of their probable explanation, and therefore we need not wait for the publication of the second half before forming an opinion about his theories.

In his 'Introduction' Professor Barrett indicates the scope of his inquiry. 'Science,' he tells us, 'has refused to have anything to do with phenomena which seem to obey no physical laws,' and also with those which have acquired a 'fictitious authority' by being interpreted as the work of 'some infernal or discarnate spirit.' This limits the inquiry to the investigation—

'Whether in any case these intelligent automatic movements exhibit information outside the memory, either active or latent, of the individual who uses the autoscope; or a knowledge beyond that which may have been unconsciously derived from those present by sign-reading or thought-transference.'

This, Professor Barrett thinks—

'Is a problem which can only be solved so as to gain general acceptance by long and patient inquiry, of which our "Proceedings" are an earnest, and to which this monograph may afford a small contribution.'

'Autoscope' is a new word which is proposed by the author to denote a group of appliances that have a common utility. He says:—

'As the divining-rod is only one of many instrumental means whereby imperceptible, involuntary, and unconscious

muscular movements are revealed by the visible motion of an external object, it is desirable to group these various appliances under a generic name. I would suggest for this purpose the term AUTOSCOPE.'

So, in his Introduction, the author tells us that the divining-rod is 'only' an instrument whereby imperceptible, involuntary, and unconscious muscular movements are revealed, and throughout the volume it is 'assumed' that the movements of the rod are wholly due to muscular movements on the part of the person moving it. This, of course, is what unscientific people call 'begging the question,' and find an altogether unsatisfactory and somewhat ridiculous mode of procedure; but, unfortunately, the scientific world must needs in this case be content with it, for, as we have seen, the men of science have ruled out every other hypothesis. It is instructive to learn that among the other 'autosscopes' are, 'a poised index, or simple pointer, traversing the letters of the alphabet; a pencil lightly and passively held so that it can write on note paper; planchette; a small table, or other object such as a chair, easily tilted or rotated' (table-turning, &c.).

Following the Introduction, we have a very interesting and painstaking historical and literary summary, from which we learn that 'the modern divining or dowsing rod' was born in Germany, probably in the fifteenth century, and introduced into England in the sixteenth. Then follows the 'Examination of Evidence,' which occupies nearly 200 pages, and is by far the most valuable part of the Essay—the only part which is likely to have any value at all in the eyes of anyone who does not regard the subject from the restricted point of view of the Psychical Researcher.

The evidence brought forward by Professor Barrett consists of the particulars of a multitude of cases in which amateur and professional water-finders, or 'dowsers,' were employed to find water, and in almost every case with success, generally after great expense had been incurred in seeking uselessly, the employers usually being men of education and social standing, including many noblemen, clergymen, wealthy manufacturers, and public bodies. The list of dowsers also includes every class and grade of the community, the rod showing no preference for peasant or peer. As to failures, the author says that although constantly inquiring for them, and aided by the jealousies of the professional dowsers, he has heard of very few, and a large proportion of these reported failures were found, when investigated, to be no real failures at all. Our readers must study these minutely detailed cases for themselves, for we can only mention a few of the points brought prominently out in them:—

1. That most of the most successful dowsers are not only ignorant of hydro-geology (and we are told that there are not twenty hydro-geologists in England whose opinion is worth anything), but they are so confident in their own strange power as to despise every kind of information or hint as to the probable location of water in the properties they visit.

2. That it constantly happens that lookers-on, who have no suspicion that they have the faculty, find on trial that they possess it, the rod working perfectly with them the very first time they try it—no 'learning to use it' being necessary.

3. That the unanimous testimony of the dowsers is that they keep their hands perfectly quiet, using muscular force only to resist the motion of the rod, which moves by itself in spite of their resistance; the unanimous testimony of the on-lookers corroborating that assertion.

4. That when the movement of the rod is violent, resistance to it causes it to twist about and break off short at the dowser's hands—many instances of this being given.

5. That when the dowser holds the rod, not in his hands but in tongs or pincers, it twists and turns just as it does when he holds it in his hands.

6. That when a person in whose hands the rod does not move, is held by the wrists by the dowser, the rod moves in his hands.

7. That the rod frequently locates water in the most unlikely places, contrary to the opinions and expectations of those familiar with the land.

From these data Professor Barrett 'assumes' that the motion of the rod is caused by involuntary muscular action, and concludes that the causes determining the motion are thought-transference and hypnotic suggestion; he makes a tour of the evidence, in fact, and ends at the precise point from which he started out, by 'assumption,' in his Introduction. As it may

\* 'Proceedings' of the Society for Psychical Research. Part XXXII., Vol. XIII. 'On the So-called Divining Rod, or *Virgula Divina*.' By PROFESSOR W. F. BARRETT. July, 1897. London: Kegan Paul, Trench, Trübner, and Co., Limited. Price 3s. 6d.



seem incredible to our readers that this is really Professor Barrett's conclusion, we quote from the five chief points of his summing up in his 'Theoretical Conclusions':—

'In every case the direction of the motion of the rod, upwards or downwards, and probably in all cases the motion itself, will be found to arise from a suggested or preconceived, but usually latent, idea in the dowser's own mind. . . .

'In some cases, an idea is unconsciously conveyed to the dowser's mind by almost imperceptible signs, unintentionally made by those present. . . .

'In many cases, an impression from without, derived through the ordinary channels of sensation, appears to be unconsciously made upon the dowser by faint indications associated in the dowser's mind with the peculiar object of his search. . . .

'In other cases, however, an impression from without appears to be gained, *not* through the ordinary channels of sensation. Thought-transference will, I believe, be found to receive remarkable confirmation from experiments with the dowsing-rod. . . .

'There appears to be evidence that a more profound stratum of our personality, glimpses of which we get elsewhere in our 'Proceedings,' is associated with the dowser's art.'

The 'Examination of Evidence' is followed by a chapter on 'Geological Opinion,' and by a 'Brief Survey of the Evidence.' Then comes 'Theoretical Conclusions,' and five appendices, in one of which some interesting instructions are given for holding the rod, the practical conclusion from which is that it does not matter how it is held, different dowsers grasping the rods in different manner, with various degrees of firmness. Nor is it necessary that the rod should be a forked hazel branch; other woods do almost equally well, and a straight stick held in one hand will move. A piece of bent wire, or a watchspring, is sometimes used for a rod; and some dowsers dispense with a rod altogether, dowsing by means of their sensations, which may be very disagreeable, and are always highly characteristic when passing over running water—the hands in this case being either held down at the sides or stretched out in front.

In conclusion, we must call our readers' attention to a sentence we have quoted, in which the author says that the problem of the divining-rod 'can only be solved so as to gain general acceptance' by the methods of which his monograph affords a striking example. It may be quite true that the only way to 'gain general acceptance' for unpopular phenomena is first to 'assume' the least unpopular explanation for them, then to make an irresistible collection of evidence in favour of the actual occurrence of the phenomena themselves, and to end by explaining the phenomena in a manner totally incompatible with the evidence, but in conformity with the originally 'assumed' and popular hypothesis. This method of gaining acceptance for unpopular truths, however, is one which does not recommend itself to Spiritualists, who, fortunately, are not bound either by prejudice or by expediency to assume their conclusions before examining their facts; and we cannot close this notice of Professor Barrett's really interesting and valuable monograph without expressing our regret that a man of his great intellectual endowments, and who possesses the rather rare gift of thoroughness and perseverance in research, should be virtually pledged to arrive at conclusions that will be acceptable to the most ignorant and most prejudiced—for that is what 'gaining general acceptance' really means—should, in fact, be bound blindfold to the chariot-wheel of 'Official Science.'

THERE are many persons who are curious rather than interested in all that pertains to the life beyond, and who, knowing little and caring less for that spirituality of life which alone makes possible the sweet and constant communion between the Seen and the Unseen, go to a 'medium' as they would go to the theatre. They go for a sensation, a phenomenon, and if they do not experience this, are not backward in denouncing the possible communication, and even in denying all belief in a future life. Communion with a friend in the Unseen, while under favourable conditions it may assume a definite form of appeal to the sight or hearing by means of a medium, is by no means limited to some chance hour thus taken at intervals. It is a matter of mutual comprehension and sympathy—of spirit to spirit—just as is the companionship and communion of life. It is, so to speak, an achievement of one's whole soul, in solitude and in silence, in its conscious and unerring recognition of the invisible and the divine.—From 'After Her Death,' by LILIAN WHITING.

The subscription to 'Light' is 10s. 10d. per annum, post free to any part of the world.

## A PROPHETESS OF EVIL.

Mrs. Besant, in an article on 'The Theosophical Movement,' in 'The Theosophical Review' for September, recalls Madame Blavatsky's prophecies of woe for this suffering world, apparently accepting them without question:—

'H. P. Blavatsky often spoke of "the end of the present cycle," and put it somewhat vaguely at different times, as 1897, 1897-8, and "the end of the century." . . . A study of the planetary conditions that prevail in 1897, 1898, and 1899 shows us why our honoured teacher spoke of these dates as she did, and we may as well look at the exact facts. On November 24th, 1897, five "planets"—Saturn, Mars, Mercury, Sun, and Moon—are grouped together in one sign of the Zodiac, Sagittarius. On November 30th, 1898 the Sun, Mercury, Venus, Saturn, and Herschel are grouped in Sagittarius. On December 3rd, 1899, no less than seven are thus grouped in Sagittarius—the Sun, Moon, Mercury, Venus, Mars, Saturn, Herschel, and an eighth, the Moon's node. These extraordinary conjunctions of heavenly bodies, such as have not occurred, it is said, for five thousand years, completely justify H. P. B.'s warnings of troubles and the dates she gave. . . . The world has already been showing the preliminary symptoms of disturbance, and India—the "sacred land" of the fifth race—reeling under plague, famine, and earthquake, is receiving the full brunt of the torrent. Darker yet looms the future, and cyclonic storm-clouds lower on the horizon of the nations. Little wonder, in truth, that the conflict in higher regions should react down here.'

It is rather curious to find that Theosophists regard as 'a conflict in the higher regions' the 'conjunction' of planets in a certain part of the heavens, which astronomy tells us is the mathematically inevitable and periodic result of the regular and law abiding motion of those bodies, moving in their orbits at different but constant rates, at various but constant distances from their centre of revolution, the Sun. Where is the doctrine of Karma in that case? Is it not rather like 'warning' us that we shall be struck by a falling chimney-pot because the Prince of Wales, the Lord Chief Justice, the Bishop of London, and John Burns were all seen walking in Piccadilly at one and the same time? And does not this belief in the evil influence of the planets on human life belong to a long passed age, which had not learned how to connect cause and effect logically together? And is it not one among a number of other inconsequences, such as that of the malignant influence of comets? For our part, we would much prefer to connect the movements of the planets with human progress than with human misery and destruction; we believe that the whole of Nature, visible and invisible, is one, and that, if the conjunctions of the planets affect human life, it is part of the programme, and, therefore, for good rather than for evil. It is true that 'storm clouds lower on the horizon of the nations,' but the nations have never been without storm clouds, and the existence of such clouds is certainly no mystery to anyone who knows human nature, and studies history and sociology—it is a mystery only to those who postulate a world-system in which 'material' things are deemed to have no part or parcel with divine. There seems to be no reason, if we must attribute effects to conjunctions of the planets, why we should not connect the wonderful scientific discoveries of recent years with the end of this cycle; why the Sun, Moon, Mercury, Venus, and so on, should not be considered to have put their heads together 'in Sagittarius' to give poor humanity a lift, the obvious result of which has been the birth of Humanitarianism, and the spread of the Democratic idea—to say nothing of Modern Spiritualism.

But Mrs. Besant is not a bit frightened at the dreadful picture of coming woes which H. P. B. conjured up:—

'Why should the fulfilment of predictions trouble us, however, or "adverse omens" cause us despondency? Calm, firm and serene should be the hearts of all Theosophists, for the strong hands that guide the destinies of the world are not strangers to us. . . . This Society is the ark of spiritual truth, launched on the stormy waves that separate a continent of the past from a continent of the future. . . . To be the lowest scullion-boy in such a vessel would be a title of honour, to take a share in working it is a privilege beyond price.'

This is very pretty rhetoric, but we fear we must say that it does not seem to us that if the Theosophical Society were blotted out to-morrow there would be any very noticeable void or change in the universe. One of the thousand tunes that are being played on a thousand little organs would cease to add its mite to the loud rumble of the world—until, happily, some other fly alighted on the axle of our lives, and cried with holy joy 'See how I make the wheels turn!'



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EDITOR ... .. E. DAWSON ROGERS.  
Assisted by a Staff of able Contributors.

## Light,

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### EMERSON AND AGASSIZ: AN OBJECT-LESSON.

Dr. Moncure D. Conway's Essay in 'The Open Court' on 'The evolution of Evolution' is decidedly a novelty, with a special interest for us, as illustrating how all things melt and merge, as time goes on, promoting the dreadful into the beautiful, and making the 'impossible' almost a commonplace. We do not remember to have ever seen this more brightly and charmingly illustrated than in this Essay, with its enlightening glimpse of a conversation between Emerson and Agassiz, with Conway for onlooker and hearer. What a striking meeting of the waters; or parting of the ways!

In 1859, Darwin's great book appeared; but, before that year, through the influence of Emerson, Harvard College had its band of ardent students, with whom, says Dr. Conway, 'evolution was an enthusiastic religious faith and vision.' What Darwin set forth and illustrated, by experiments, Emerson had long known by intuition and reasoning. And so, here were Emerson and Agassiz engaged in discussing this new unfolding of Nature's mighty plan. In Agassiz, keen and patient naturalist as he was, 'the paternal Swiss pastor survived,' and so, 'when the new star appeared, he was, like the ancient shepherds, "sore afraid."' In vain Emerson reminded him of his own alert references to Goethe's *Metamorphoses* of plants, and Oken's ideas, and the generalisation of Buffon. Agassiz was restless and frightened, and could only say; 'Yes, I have always believed in the ideal progression of forms, the gradation from lowest to highest, but to this materialistic development of one into another I cannot agree': and, very soon, the good Emerson had to change the subject.

Dr. Conway, recalling this notable scene, says; 'As the two men sat there, the greatest men in America, parting on the subject nearest to both,—one seeing atheism where the other saw a new gospel,—I, who listened silently, beheld a marvellous illustration of "progressive and arrested development."' That striking phrase is Emerson's, and it was born when Dr. Conway confronted him with the difficulties of the problem of moral evil. 'What is evil,' asked the seer, 'but arrested development?'

In its essence that is the pure Spiritualist's whole case. Our main question is not so much; Is there a life for the spirit beyond the life of the body? as; Is there a developing spirit at all? Surely Agassiz would have been entirely with us here. He only stumbled because natural evolution from form to form seemed to shut out creation and the Creator. But evolution does not shut out the Creator; it is only His profound and far-reaching method of working. Anyhow, it is precisely this idea of development that we wish to elucidate and maintain. Man is on pilgrimage. He has been evolved, and he is being evolved. He was brute: he is man: he shall be angel: he may become 'a partaker of the divine nature.' And moral evil is only 'arrested development,' an incident or, at most, a stage in his career.

It is perhaps only a pause for growth, in the sense of gathering strength and experience, an arrest necessary for ripening or maturing something that is crude, a part of the evolutionary process whose end shall be the working out of the beast, and the uprising of the man.

The special testimony of the Spiritualist resolves itself into a higher application of the scientist's doctrine of evolution. Where the mere Darwinian ends, the Spiritualist begins, but with this difference,—that the Spiritualist sees in man the spiritual ultimate of a long process, and does not predict his being lost in a new and higher grade of his kind, but affirms his emergence—the emergence of his true self—in a life-sphere which is not entirely unknown to science. There are Darwinians who stumble here, just as Agassiz stumbled at Darwin; but there can be no permanent arrest of development, there is no logical halting place. The spiritual Darwinian already admits the possibility of evolution into the unseen.

But now as to this 'evolution of Evolution' which, by the way, is very much like the evolution of the consciousness of immortality. The doctrine of Evolution is no novelty. All Darwin did for it was to set it forth and illustrate it. Says Dr. Conway; 'I believe that if careful search were made it would be found that among all great races of antiquity there existed an evolutionary conception of Nature, and that this underlay the quasi-mythological and symbolical belief in transmigration, avatars (from the tortoise to primitive man), the succession of the Buddhas, and (in Genesis) the development, under a maternal brooding of the life-spirit, from chaos to man:—a keen and fruitful thought. But how exactly true it is of the consciousness of immortality which seems just as ancient, just as persistent, just as progressive, and just as valid!

That pregnant passage from 'The Gospel of Buddha,' affirming that 'reason came forth in the struggle for life,' is wonderfully akin to the modern affirmations of Darwin and Spencer; and it is as wonderfully akin to the modern Spiritualist's affirmation that the developed spirit is Nature's highest creation in this same struggle for life; and we are only following on very ancient lines when we go on to suggest that Nature is not so ridiculous and so wasteful as to evolve her highest only to dissipate it.

We very gladly welcome all that science has to teach us on this subject. As far as we have gone, its teachings seem laden with justifications of our contention. Dr. Conway quotes one of Emerson's luminous but homely sentences, on this point of our descent from lower grade beings. He said; 'The brother of man's hand is even now cleaving the Arctic Sea, in the fin of the whale; and, innumerable ages since, was pawing the marsh in the flipper of the saurus.' 'The brother of man's hand'! What a brilliant flash of light in that! The saurus and the whale are our poor old relations: and from the flipper of the one and the fin of the other have come the hands that carved the lion at Lucerne and penned 'The Midsummer Night's Dream.' Has the evolving come to an end? Is this the only stage on which will be unfolded this mighty Play?

#### LONDON SPIRITUALIST ALLIANCE, LIMITED.

A Meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday, October 15th*, at 7 p.m. for 7.30 p.m., when an address will be given by Mr. Herbert Burrows, on 'Spiritual Sociology and the Problems of Earth Life.'

*In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1898.*



## THE TRUE STORY OF A HAUNTED BOARDING SCHOOL.

BY THE REV. C. WARE.

(Continued from page 469.)

At this stage it was arranged that as soon as the vacation arrived, a visit from some of us should be paid to the school, and such a visit was eagerly anticipated by the mistress. It transpired, subsequently, that the visit could not be made until later, when the school had resumed. The sympathy and counsel, however, that the lady was receiving afforded her great relief; and being possessed of an independent mind, a devout spirit, and great natural courage, she became deeply interested in Spiritualism, and steadily pursued her investigation of the subject. She now found that those to whom she had looked and whom she had welcomed to her house as her 'spiritual advisers,' were utterly unable to advise her. They could only scoff and ridicule and taunt, or turn their backs upon her with silent contempt; and such men, forsooth, are called *Christian ministers*!

From her seventh letter I give the following:—

'I thoroughly enjoyed the perusal of your letter; believe me, I am grateful to any and all who take an interest in my case. I read your sermon aloud to a few friends, and we were all pleased. I can assure you I am anticipating meeting you with great pleasure for many reasons, and am hoping for great results. I must tell you now of our experiences these last few days. On Thursday, or rather Friday morning, about two o'clock, I was awakened by a noise like thunder on the floor, and it really shook the room. On Friday I had a sick girl, whom I took to share my room. Just before one o'clock we were roused by a loud noise in the room, and after waiting a short time we heard it in the room above, in the passage, shaking the door, and also in the room below; this continued for quite half-an-hour, after that at intervals. My governess has generally something to relate in the morning. On Saturday I heard a commotion in the kitchen. I went down and found the two maids very much frightened, one crying. They had come in from the garden, one carrying a pail. They heard some noise in the laurels, and looking, saw a man's figure following, and distinctly heard his heavy tread. One threw down the pail, the other the lamp, and rushed to the house. I went out at once, saw the *mêlée*, but nothing else. My youngest boarder, a child of nine years, told my mother that a man came to her in bed, and she heard him breathing. I have tried to induce her to think she was mistaken, or dreaming, but she persists in affirming she was not. I may say she knows nothing of the trouble we have had. I intend sitting at the table again if possible, but my friends are so frightened I cannot induce them to join me now; indeed, the sight of the table is enough for them! I am reading the "Basis of Belief." [I had sent her Mr. Farmer's book]; but I must tell you I am learning more of Spiritualism from your sermons than from any other source. Many of my preconceived ideas are, as you will be aware, turned about, and I feel very much in the dark still. I cannot understand the heaven and hell subject (please believe I write this reverently); when I see you I shall hope to be considerably enlightened. Some time ago I read Baldwin Brown's "Divine Treatment of Sin," since which my ideas of eternal punishment have been somewhat revolutionised. As I said before, I want to be guided aright. I can see that Spiritualism, if thoroughly endorsed, and its teachings acted upon, must cause one to lead a better life, and God helping me, it shall be so with me. I know I shall meet with ridicule and contumely, especially from my friends the ministers, with several of whom I have been in high favour.'

I should like to commend the above beautiful and striking testimony to the practical influence of Spiritualism to all those who so gratuitously stigmatise it as from the devil and of evil tendency. The lady proceeds: 'Whilst sitting at the piano, giving a singing lesson, a weight seemed to roll from the instrument and fall with a thud on the floor; my pupil (a young lady from the town) was very much startled.'

In her eighth letter she says:—

'I have no one else competent or interested enough to advise me, and your ready sympathy and prompt response to my appeals embolden me to write you so frequently. I think I have read every item contained in the Spiritualist papers. Some of the matter in the back numbers you sent, leads me almost to exclaim, "Can these things be?" Our house has been rather quiet lately. I was thinking this morning, May not our disturbances and manifestations here be God's way of introducing Spiritualism into C. and the neighbourhood? There may be nothing really to be revealed.'

It may not be out of place for me to remark here that Modern Spiritualism was originally inaugurated by means of

similar phenomena, at Hydesville, New York, on March 31st, 1848; the communications purporting ostensibly to bring to light a murder committed there, but really designed to open up general communication between earth and the world of spirits, from which such marvellous results have accrued; and it is not impossible that this courageous lady and sagacious and intelligent observer guessed rightly concerning the phenomena occurring at her house. At any rate, however many years may elapse ere anything practical be done, that house and its history will not be lost sight of. At the time of my visit, fifteen years ago, the lady told me to take her house as my home and basis of operations whenever I chose to come and introduce the public cause at C., in the manner that I was then doing in Plymouth.

I take the following from my correspondent's ninth letter:—

'I am sure you will be very much interested in what I have to relate. On Saturday evening my artiled pupil came rushing in by the window from the garden. She had heard footsteps on the path, and on looking up saw a man dressed in black, walking towards the greenhouse. She says she felt she must look at him. She saw him turn a corner which would take him out of sight, after which she came in very much frightened. It could not have been any person really in the garden, for we have no ingress to it except from the house.'

'Yesterday I was entertaining a young minister; he has been most sarcastic in his remarks on Spiritualism, table turning, &c. In the evening he consented to sit at the table, but only conditionally that I did not sit, that no questions relating to the other world should be asked, and that the lamps were burning brightly. In a very short time the table began whirling round; he told it to stop and tilt, and it did so. After testing it in various ways and asking by what agency it was moved, &c., he allowed me to sit, keeping me next himself lest I should "push it." Well, in all our experiments we have never had anything like it. Mr. — became so fascinated he would not leave it; he desired me to ask questions, himself proposing the conditions. I asked, "Which of the spirits that trouble this house are you?" "Man." "Are you he who walked in the garden on Saturday and frightened L.?" "Yes." "What is your name?" "W." (full name given). "Are there other spirits present?" "Yes, thirty." "Are these any of the friends of the sitters?" "Yes." "Bow towards those whose friends are present." It bowed between me and the young lady next myself, and then tilted to the letters of the name "Emily W.," a sister of the young lady; she died some years since. Here we were interrupted, but we resumed our sitting half-an-hour later, when we again learned that the spirit was W. I asked for the Christian name and it gave H. I must here tell you that the W. brothers were lawyers who owned the house and lived here many years ago. One died very suddenly, with the pen in his hand, as he was about to sign his will, cutting his brother off, who had displeased him by marrying; and this took place in the very room in which we were sitting. Now no one but myself knew anything of this or of the name W., and I do not know if either brother was called H., but I can know upon inquiry. We then asked, "Did you die naturally?" "No." "Did you die by your own hand?" "No." "Are you unhappy?" "Yes." After this we could get nothing satisfactory for some time. Mr. — seemed spellbound; said he had never seen anything like it. We sometimes required the table to tilt eleven times for an affirmative, sometimes five; but whatever we desired it to do was done at once; it even rocked to and fro with our hands held over it. I moved away and sat at the piano, playing, and sometimes singing very softly. One of the sitters (there were three besides myself) then asked if any spirit friend of mine was present. "Yes," and tilted the name G. L.: my dear old friend, who brought me up, and who was in every respect as a father. This completely unnerved me, and I could do no more. The others kept at the table until after midnight. Just before breaking up Mr. — told the table to dance, and it positively did. I can tell you it has set *him* thinking; he is full of wonder this morning, but refuses to admit anything in favour of Spiritualism. But you see he had everything precisely under his own control, hence he cannot doubt; neither does he ascribe the power to electricity as he did at first. When he first sat down he began it in levity, but all that is now changed; he wanted to sit up all night to get a manifestation. I am not disguising from any one my tendencies towards Spiritualism; I have been, I trust, a Christian for some years, but I certainly feel my hopes brighter and, I hope, my life better.'

Well, there must be *some* good in Spiritualism if it tends to give even Christians a *brighter hope* and to lead them to a *better life*. This should be a sufficient answer to Canon Wilberforce, who, according to the statement in 'Borderland,' says that Spiritualism is 'a bastard recrudescence of Pagan practices.' A more discreditable judgment was never delivered upon any subject than this of Canon Wilberforce, since that gentleman



possesses *no knowledge whatever* concerning the next world save what Spiritualism has given to him. I also was a minister of an orthodox congregation, as is the Canon, until I was thrust from my position for my belief in Spiritualism; but I can truly say that I had not an iota of *knowledge* respecting a future world until Spiritualism gave it to me.

In my correspondent's tenth letter she said:—

'I knew you would be pleased with our proceedings. I can tell you the affair has completely taken hold of me. My friends tell me I was good prepared soil for the seeds of Spiritualism to be sown in. I believe I have more than glimmerings of the truth, and I will tell you this: if there were a community of Spiritualists here, I would unhesitatingly enrol myself a member, and leave the results. Mr. — came here again yesterday; he told me that on Wednesday evening he could not preach, for as soon as he looked in my direction "he saw that old table dancing about before his eyes!" He says, when he goes home to F. he will astonish his friends, and frighten them, too.'

This minister also belongs to my old denomination; I can give his name and address, but of course I must not.

(*To be continued.*)

## THE HARVEST OF HUMANITY.

ADDRESS BY MR. G. H. BIBBINGS, B.A.

On Sunday evening last, at Cavendish Rooms, Mortimer-street, W., Mr. G. H. Bibbings, B.A., delivered an address, entitled 'The Harvest of Humanity.' Mr. W. T. Cooper, the Vice-President of the Marylebone Association of Spiritualists, occupied the chair. Previous to the delivery of the address, Mr. Bibbings gave a recitation, entitled 'Resignation,' and Miss Florence Morse sang 'Angels of Earth' (Löhr), both pieces being received very cordially. There was a large audience.

MR. BIBBINGS, in delivering the address of the evening, said: The 'Harvest of Humanity'! It is the dull November season; it is the time when King Frost gives the brown sod his first tight squeeze—the dull November season. In the mighty Metropolis things are then often uncomfortable. You start away from home not quite sure that you will easily find your way back again. You are active, even if you do not accomplish very much. You have the inclination to get through somehow, somewhere; but in the country, in that 'country' so frequently described by the clever novelist (and of which the description is better than the reality very often, from the standpoint of experience), in that lovely 'country' where the brooks babble, and the birds warble, and the trees rustle, and you go half-a-mile for a pail of water; in that lovely country, so ecstatically grand, things are also busy, and men are busy. There is a man there called a 'farmer.' Now hard things have been said about the farmer. You, perhaps, have spoken hardly of him. But he is active; even if it be actively grumbling he still is active. In the dull November he turns his attention to the harvest. 'What, in the dull November!' you say, 'why, the grain is already safely stored, the "Harvest Home" and the festivities of those who took part in it and joined in its huzzas, are still distinct memories, and yet the farmer turns his attention to another harvest! Rather premature, is it not, to speak of harvest?' Yes, it is rather premature to *speak* of the harvest; but it is not premature to *prepare* for the harvest. The brown sod has to be disturbed, the ploughshare has to go deep down through the under-soil, turning it over so that it may be kissed by the sunlight and baptised by the passing shower. Is that sufficient? No; when the sod has been turned, then the rubbish has to be removed—the harrow has to supplement the effort of the plough. And then the seed may be sown and the roller may go over it, and then, by-and-bye, when the last snows of winter have disappeared and the warm showers of April announce the vernal season, when spring comes ecstatic, and the blue sky replaces the leaden cloud, the tiny green blades are seen—all speaking of harvest; and, finally, when all the air is full of the rich blaze of summer, the golden grain rustles in the breeze, and by-and-bye the musical sound of the sickle tells of harvest. Yes, but the harvest has been spoken of all the way through, from the first sharp gash of the ploughshare to the time when the grain has reached fruition.

The story of the harvest, proceeded Mr. Bibbings, was the story of hopefulness. They did not get the harvest field ploughed, sown, and reaped all in one day. They did not expect it; they expected to wait. All premature births were

weakly; that which was premature never had been in the past, and probably never would be in the future, able to take hold of rich health, vitality, and strength. Nature did not accommodate herself to such things. When the tiny bud of the primrose was seen in the hedgerow one might burst open the bud and make a primrose of it, but it was much better to let Nature do it. Some people thought that to make the harvest of humanity rich they ought to have been present at the start. One of the great writers of the period of the French Revolution said that if he had been present as an auxiliary when the Eternal Wisdom designed the universe he would have made things much straighter. Certainly it would have been a splendid opportunity for him to commence by straightening himself.

Dealing with those people who took a superficial concern in the subject of Spiritualism, the speaker said they professed an interest in the subject, but were anxious that it should not be supposed that they intended on that account to become Spiritualists. It was the time of the ploughshare and the harrow, but they were content to let other people bear the gash of those implements; to let other people stand for truth and endure the ploughshare and harrow of social ostracism and religious out-lawry. The preparation for the harvest was to be left for others.

Just now Spiritualists—some Spiritualists, at least—were in a state of commotion. They said, in effect, 'If we are not quick, if we do not take care, the Churches will step in and assimilate our Spiritualism; we ought to make ourselves a substantially defined, definite body.' So there were rumours of deed-polls and legal status. Spiritualists ought to be above the miserable meanness implied by such an effort, *i.e.*, to conserve and narrow down the truths they had received. They should seek to spread broadcast the great principles of Spiritualism, not to get it established as a sect or a cause. 'The world is my parish, to do good is my religion.' If such a maxim as that was not at the bottom of Spiritualism, it was of little account. Spiritualists should bless the Eternal Spirit of the universe, should bless the spirit world working in co-operation with the mortal side, when they found that the principles of Spiritualism were being brought into touch with the theology of the time. The history of many creeds, sects and movements, which, at their inception, had in themselves the root of true principles, was often the record of a birthright sold for a mess of pottage—it spoke of that which started, as Caesar's wife, 'above suspicion,' but soon became blamable and impotent. But the movement which took within itself the breadth of the universe, in the light of the demands of humanity, rendered a richer service to the world, enabling all sorts and conditions of men to see the truth, and rejoice in it, for it was the truth alone which could make them free.

It was the soul principle which humanity had to consider. This might seem a very humble philosophy in the estimation of those who were trying to make Spiritualism a great sect; but it had one virtue: it was at least sound. When a great man died people said: 'Alas! for the cause! He is gone, and our movement will die with him!' But it was not so; all history denied it. Man was great, but principles were greater. Moses might go and God might bury him, but the work went on. The world to-day needed practical men and women to prepare for the harvest of humanity; it had enough of dreamers. The ground had to be broken up, the seed to be sown; no dreaming about golden grain would bring the harvest.

This movement of Modern Spiritualism would tend to the increase of the world's harvest, when Spiritualism came to be a matter of practical concern in the world, for when the world recognised that the dual nature of man was capable of expressing the Divine image implanted in all; when it began to perceive that the rich harvest was only the product of careful ploughing and the sunshine and rain of moral forces; then there might be less regard for the making of money, and a greater regard for the upbuilding of character. This harvest of humanity was purchased by the world by individual action. It was easy enough for men and women to swing into line with a movement when it had become popular and fashionable. Like the hordes of camp-followers and hangers-on who hovered near the battle-fields of old, ready to share the spoils of victory, such people came in after the fighting was over to enjoy the fruits of success which others had gained.

'You to-day,' continued Mr. Bibbings, 'stand where the stout hearts of years ago could not stand. You have in your favour the rugged defiance of Luther, the devotion of Bunyan, the sturdy hearts of Cromwell and John Hampden; you have



the benefit of the story that tells how the weakest vessels can be honoured—Joan of Arc and Grace Darling—and you have at your back to-day, to help you, many examples of the glorious heroism of the world's heroes and heroines. The history that you have for your spiritual encouragement is a rich, universal, humanitarian history. Its pages are golden—all history is golden. Everything that chronicles the struggles of humanity; everything that stands for the onward and the progressive; everything that stands for the breaking down of monopolies by those who love freedom; all that tells of the beat, beat, beat of the human heart, that records the greater, fuller, higher, nobler attributes and ideas of men—all this, we claim, is sacred history. You stand, therefore, in the midst of a glorious inheritance, and as your hearts, souls and minds lean out into the future, the retrospect is glorious; but faint hearts have not made it—it was the work of sturdy souls. The history that you have to-night in the midst of your metropolis, the history that every youth and maiden can understand—all this history is the product of the labours and sorrows of men and women with hearts to beat, brains to think, and tears to shed. The history you have comes to you as a mighty encouragement. Despite the unpopularity of any cause, rise, we pray you, into honest investigation of that which appeals to you for inquiry. Refuse to allow yourself to think by proxy. Rather strive with noble aspiration in thought, word, and deed to improve the present, so that generations yet unborn shall reap the harvest of a richer humanity than you are now able to share.

Proceeding to a consideration of the results of the reformers' work for humanity, Mr. Bibbings said: Fight on, or—let us change the metaphor—toil on, burn up the weeds, make a funeral pyre of them, and prepare the ground for the harvest—the harvest of truth. Soon the time shall come when Rachael, who weeps for her children, shall be comforted, and we shall find that those men and women who fought so sturdily, who bore the sneer and contumely, will march on to the position they have won. Then in the eternal harvest time there shall come joy for sorrow, laughter for tears, harmony for discord, anthem for dirge. There shall come for all a glorious reaping. How can that be? We know it by the story of the natural harvest. We know that the golden grain, which bends to the sickle in the first flush of the autumn skies, was the product of the hard, brown seeds that the farmer sowed in the wintry soil. It tells of November chills, of April showers, of summer suns when the gold is being cast upon it; it tells of hopeful, patient toil. The harvest of humanity shall be correlative of this—the harvest that is to be when the 'Harvest Home' of humanity has come and truth is brought from life's battle-fields and garnered in the eternal granaries. Then it shall be made manifest that nothing in love's keeping is ever lost—mind, mentality, spirituality, growth, fructification. This will be the message of the eternal harvest of humanity, when Love comes back to claim its own, when Truth sets her bright halo on the humblest truth-seeker, and when the heroes, martyrs, reformers shall hear it said of them, in sweetest declaration, 'These are they who came up out of great tribulation.' (Applause.)

#### NEW PUBLICATIONS RECEIVED.

- 'The English Mechanic and World of Science,' for October. London, 332, Strand, W.C. Price 10d.
  - 'The Photogram,' for October. London: Dawbarn & Ward, Ltd., 6, Farringdon-avenue, E.C. Price 3d.
  - 'The Book of Dreams and Ghosts.' By Andrew Lang. London: Longmans, Green & Co., 39, Paternoster-row, E.C. Price 6s.
  - 'The New Time,' a Magazine of Social Progress. Chicago: Illinois, U.S.A. Charles H. Kerr & Co., 56, Fifth-avenue. Price 10 cents.
  - 'Strength, and How to Obtain It.' By EUGENE SANDOW. With Anatomical Chart, illustrating the Exercises for Physical Development. Illustrated with several full-page portraits of the author. London: Gale & Polden, Limited, 2, Amen-corner, Paternoster-row, E.C. Price 2s. 6d.
  - 'Christian Martyrdom in Russia': Persecution of the Spirit-Wrestlers (or Doukhoborts) in the Caucasus. Edited by VLADIMIR TCHERTKOFF. Containing a concluding chapter and letter by LEO TOLSTOI. London: The Brotherhood Publishing Co., 26, Paternoster-square, E.C. Price 1s. *net*.
- We have also received 'Rivista di Studi Psichici' (Milan), 'Revue Scientifique et Morale du Spiritisme' (Paris), 'Reformador, (Rio de Janeiro), 'A Luz' (Brazil), 'The Dawn' (Calcutta), 'The S.W. London Polytechnic Institute Prospectuses of Day and Evening Classes,' &c.

#### DR. A. VOISIN ON THE CURE OF INSANITY BY SUGGESTION.

Dr. Aug. Voisin, who has charge of the insane patients' wards at the Salpêtrière, and is Vice-President of the Psychological Society of Paris, has introduced the application of therapeutic suggestion during hypnotically induced sleep, into the treatment of nervous mental diseases, and claims to have obtained thereby a most precious resource.

The relative facility with which insane patients, who are hypnotisable, may be cured would make one wish, said he, that all these unfortunates might be hypnotisable. But suggestion only has effect in cases of nervous affections characterised by hallucinations; mania of persecution; suicidal, and homicidal, and hypochondriacal ideas. It has no effect in cases caused by functional lesions, paralysis, apoplexy or softening of the brain. But in all cases of hysterical mania, catalepsy, moral perversity, dipsomania, and morphinomania, curative effects can be produced. He had hypnotised patients in acute states of mania, and stopped their crises. He had cured some cases in three séances.

Intermittent hysterical mania pertains to insanity. Many patients are under the spell of a fixed idea, a deep mental scar left by a mental shock or strong emotion, which determines a temporary state of mono-ideaism, in which the normal balance is upset; the patient is possessed by the idea, so to say, instead of possessing the idea. Yet outside of these temporary states of mono-ideaism, such patients may be healthy and quite responsible in all other matters.

He had had as patient a servant girl, who had accused her master of having forcibly entered her room at night. It was found, however, on investigation, that she was hysterical and had hallucinations before she came to the house in question. The scene in which she accused her master of taking part was a hallucination produced by auto-suggestion, probably arising from functional derangement in the sexual system. This was shown by the fact that when thrown into the sleep state, the hallucination persisted in that state. One of his patients had lost her sensibility for five or six months back. He could not tell whether her normal personality was active, or whether she was living permanently in her secondary personality. More patients live in the secondary state than is generally supposed, and, in fact, these affections are far from being understood. Professor Boirac had come and treated the above patient by passes, and restored her sensibility.

But insanity may be caused by strong moral or emotional shocks, or by epilepsy, apart from hysteria. An epileptic soldier became insane by the shock entailed by seeing a girl's head carried away by a shell. Strong moral shocks may render women insane. He knew of several cases in which women who had been violated became insane by the shock. In one case the scene became a fixed idea which repeated itself continually in the girl's mind, thus haunting or obsessing her.

He had effected many cures by psychic suggestion, stimulating or regulating their deranged psychic functioning. He assisted them by introducing regularity into their lives for them; by repealing and suppressing the idea that haunted and possessed them, and combated their hypochondria by making them do regular work; all of which he effected by aiding their deranged and enfeebled minds by suggestions implanted during sleep. Liébeault had obtained similar results.

He had read a paper on this subject at the Munich Psychological Congress of 1896, in which he described forty-two cases of insanity, in which he had effected cures by suggestion. This had been published by Bailliére and Fils, Paris; 'Emploi de la Suggestion Hypnotique dans Certaines Forms d'Aliénation Mentale.'

It will be remembered in this connection that Dr. Luys, another leading authority on insanity and mental diseases, showed that hysteria, insanity, and epilepsy are accompanied by a derangement in the normal colours of the magnetic (or psychic) aura, which will confirm Dr. Voisin's statement that these affections are derangements in psychical functioning. Dr. Bérillon (Inspector of Asylums), again, defined hysteria as a psycho-physiological dis-equilibration. It is probable that such derangement may exist, in minor degree, in people of weak character and feeble will. Professor Janet and Dr. Charcot, jun., affirm that all hypnotisable people are hysterical, though they may not know it. They are sure to be found to have some derangement in their sensibility (nervous system). Other



leading authorities maintain that sixty or seventy per cent. of the general public are hypnotisable. If these several authorities be accepted as correct, then most people must be hysterical in some degree, or, in other words, must be psychically non-equilibrate. If we take psychical as applying to our mentality, or mind, this must be acknowledged as being in accord with our observations of ourselves and others. We all have our weak points, where, under stress, we may be liable to give way. Indeed, the study of these questions raises strange considerations with regard to individual free will; as to where the sliding scale begins and ends, and where responsibility commences. In any case it must enlarge our charity and tolerance towards the weak and erring ones.\*

In this respect Dr. Bérillon has said that the influence of strong people, people of strong minds, *i.e.*, of strong psychic vitality, over weaker ones, is a sort of sorcery, a natural bewitching. This is further confirmed by the fact that animal magnetism, or psychic aura, or sensibility and motricity, or neuric radiation, as it has been variously termed, is now recognised by Dr. Luys and others as being identical with vitality. The influence of the stronger over the weaker man is but a minor phase of magnetisation (mesmerisation) or suggestion, therefore. Indeed, as Baron du Pôtet shows in his 'Magic Unveiled,' it is magnetism that is the agent of magic, or magical agent, of which he gives ample illustration in that work. Dr. Bérillon is consequently perfectly right in defining such influence as natural sorcery.

If it be admitted, and it cannot be contested, that thought and vitality are inseparably inherent, then it becomes evident that suggestion carries vitality as magnetism carries suggestion. And this explains how it constitutes 'psychical medication' or psycho-therapeutics, as it is now termed.† It also explains how Dr. Voisin is able by suggestion to make his weak-minded patients do regular work, and also efface and repeal their fixed-ideas; or, in other words, heal the wounds or scars of their minds by counter suggestions.

These considerations show that while magnetism and suggestion, like other knowledge, can be used for evil purposes, yet they also constitute valuable agents for the cure of mind and body.

Q.V.

\* It was shown on pp. 452 and 461 that will pertains to self-consciousness. Self-conscious experiences imply the reactions in the cerebrum of stimuli accompanying relations (whether coming from the subordinate without, or the transcendent within). What we call personal will appears to be the result of the awareness elicited in personal self-consciousness by these reactions, and is sequential to and dependent on such reactions occurring in self-consciousness.

Krapotkine has shown that the greatest portion of these stimuli, or impulses, do not reach our self-consciousness, and Dr. Dumontpallier shows that the latter react in our involuntary sub-consciousness. In both cases there is sensor reception, reaction in a nerve-centre, and motor transmission. The distinction between involuntary and voluntary actions is dependent on whether such stimuli react in our sub-consciousness, or are transmitted to our cerebrum.

Volitional actions are those in which we consciously share. They are such portion of the reactions occurring in us, entailed by stimuli from without (or from inner planes), as react in our cerebrum, entailing awareness. They there meet all the previously registered associated impressions stored therein, as in a phonograph, or in an electrical condenser. If the new impulse affinities therewith, there will be voluntary action. If it jars and discords with the pre-existing tendencies, there will be conflict, struggle. But nothing is lost. What is received must be explicated again. Yet the quality of the impulse will be modified in its explication by the struggle entailed with the pre-existing temperament.

But all stimuli are entailed by the relating of the Universal Life, whether as selves or as not-self. Consequently all stimuli come from the Universal. Yet man claims as pertaining to his own personal will such portion of the effects thereof as react in his awareness, when the truth is that volitional actions are to his self-consciousness what motor actions are to his sub-consciousness.

† Psyche is but another term for vitality, though currently used by psychologists as referring to mind. But mind is really substantial, as will be shown subsequently. Psyche is also used by some occult schools as referring to soul. The above shows that mind is inherent in soul, or in other terms that thought and vitality are inseparable; are a dual-unity. Suggestion is the spiritual, masculine form of which magnetism is the soular, feminine mode. It is for these reasons that derangement of the mind is accompanied by evidence of a derangement in the colours of the soul or psychic aura, as shown by Dr. Luys, and colours are but modes or qualities of vibration, it must be remembered. As thinking is accompanied by vibration and vibration entails colour, it is evident that a deranged mind must entail derangement in the colours of the aura, or psychic soul.

Students get fogged and lost in the multiplicity of terms used in the different schools. But these considerations become much simplified when we come to realise that the Universal, and consequently man, is a dual-unity comprising spirit and soul, which again mean thought and vital substance, and it is the interaction of these two masculine and feminine, or positive and negative aspects, or significations, or qualities, or attributes which entails all process or triunity. This Universal Life (or element, fluid, ether, energy, consciousness, mercury of philosophers, &c.) assumes different modes of vibration, thus constituting the different states, or planes, or modes of being, of metaphysicians and scientists, or principles or degrees of the occultists. But it is always the one Dual-Unity, whether as self, or as not-self.

## 'THE THEOSOPHICAL REVIEW.'

Our old friend 'Lucifer' has been re-baptised 'The Theosophical Review.' 'Lucifer,' to most people, is one of the *aliases* of Satan, but Theosophists were never tired of explaining that the name really meant 'The Light Bearer'; and in some degree, therefore, Theosophists might have been ranked with the 'Luciferians,' who are worshippers of Lucifer, precisely because, like the Theosophists, they declare that Lucifer is a good and not an evil God. Proper names, however, have no connotation—no other meaning than that they denote the person or thing they are applied to, and the title 'Lucifer' was, we imagine, intended to call attention to the magazine rather than to characterise its contents—it was, in fact, merely a very 'loud' name. 'The Theosophical Review' is a 'colourless and impersonal' title, and it appears to have been adopted with regret, and only after long deliberation. To us it seems a better title, because descriptive of the contents of the magazine, which are articles on Theosophy, by Theosophists, for Theosophists; but it is curious what tremendous importance our Theosophical friends appear to attach to this change of name; Mrs. Besant apologises for it, Mr. Mead nearly weeps over it, and an article on 'The New Dawn' begins thus:—

'In asking our readers to consider with me what may have been the motives and intentions of the Powers who guide mankind (when they can!) in suggesting, or at least in failing to prevent the Editor of "Lucifer" from taking, the important step of bringing out the new volume of H.P.B.'s magazine in a new form and under a new and less remarkable title,' &c.

It is the characteristic of all sectarians to imagine that 'the Powers who guide mankind' are particularly interested in their little private affairs, and continually interfere in them; but, for Theosophists, 'the Powers who guide mankind' are merely the Mahatmas, 'The Adepts of the Good Law,' the 'Brothers of the Great White Lodge,' who are considered as existing apart from the wicked everyday world, and to be quite impotent in the presence of matter, 'for in this, the lowest and most material point of the round, matter is altogether too strong for spirit.' The writer (A. A. Wells) compares the Mahatmas to the Old Street Lamp in one of Hans Andersen's Tales. The Old Street Lamp is:—

'A lamp endowed with the power of doing all sorts of wonders if only a wax candle were lit in it. But it has no means of making this known, and even when its good old owner gets some ends of wax candle given him, it never occurs to him to light one in the old lantern, and so it rusts away with all its powers of good unused. The Powers who rule the world seem to have found themselves in somewhat similar case; every avenue for the enlightenment of the world closed by the bristling pikes of the enemy.'

This is a very bad look-out indeed; but it is devoutly to be hoped that Mrs. Besant or Mrs. Tingley may succeed in putting a lighted candle-end into 'the Powers who rule the world,' and that the Adepts of the Good Law, the Brothers of the Great White Lodge, may not 'rust away with all their powers of good unused.'

## LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

### Impress of Materialised Hands.

SIR,—A desire has several times been expressed that instances of obtaining impressions of materialised hands should be reported in 'LIGHT.'

At our regular weekly séance, held here September 17th, medium, Miss E. Read, an experiment for the purpose was tried with success. The method of the proceeding suggested was explained to the spirits, and their consent having been given, we proceeded as follows. A blank page of a quarto drawing book was placed on a table before the cabinet, and I held near a printers' ink-roller, such as is used in the hand stylograph machines. A hand was then materialised, and placed on the ink, and then pressed heavily on the paper, and a gentleman sitting next the cabinet did the same so that a comparison could be made.

The marking is unlike that of a human hand except for shape, there being no marks of pore lines; it only indicates a plain, smooth skin.



We were quite prepared to find some black mark on the hand of the medium, but there was none, nor on the hands of any of the fourteen persons present.

We had tried a somewhat similar experiment about a year ago, with practically the same results, there being no marks of pore lines on the impressions from the spirit's fingers.

We propose to ask for an impression of hands in wax, and think we shall obtain it. We shall get a shallow tin vessel and melt in it two or three composition candles, and use them when in a suitable state.

I should be willing to show inquirers some of the evidences we have, if they would call at 11, County Chambers, Corporation-street, Birmingham.

The investigations made here into Modern Spiritualism have produced far greater results in its favour than any of us expected.

C. BURTON, F.B.P.A.

Birmingham.

Vice-President, S.E.S.

SIR,—I do not know if the palmists' method of taking casts of hands would be of any use in experiments with materialised spirits; but I will explain how it is done. There is a special wax made for the Chirological Society, but dentists' wax, which I always use, does equally well. It is melted, or rather softened, by placing it in very hot water, and then rolled out on a flat glass or china plate. While hot the palm is placed on it and held down firmly until the wax cools, when it can easily be removed. After that, plaster of Paris, in a liquid form, is poured over the cast, and when quite hardened is carefully taken off. Putting it into warm water for a few minutes facilitates this. Another way of obtaining an impression is to melt a pound of wax candles, with a little bees' wax added, in a tin baking-pan. Place the hand on it while soft and allow it to harden before withdrawing, after which a plaster cast is made as before. I am afraid this method could not well be applied in the case of visitors from the 'other side.'

Wasn't there a way of doing it followed successfully long ago with paraffin wax—the spirit placing a hand in it and afterwards into cold water, then *dematerialising* and leaving the mould to harden, a plaster cast being made from it afterwards by pouring in the liquid and breaking off the wax when the plaster had hardened? Putty, I may mention, has also been used in our society, but it does not show the lines distinctly and is unpleasant to work with; it might do, however, for the outline of a hand.

R. D.

SIR,—In answer to my request many suggestions have been kindly sent to me as to how to get impressions of the hands of our visitants. The following one, sent me by a gentleman well-known as a scientific worker in the investigation, seems to me the most feasible:—

1. Get a shallow tin tray made, say 12in. by 9in. and 1½in. deep, the bottom of which is pierced with a number of holes.
2. On the bottom of this place a piece of blotting paper.
3. Fill the tray with dry plaster of Paris, and make the surface smooth with a straight edge. If a hand is laid on the plaster it will, of course, leave an impression.
4. Carefully place the tray (any time afterwards) in a larger dish containing a little water. The water will gradually saturate the plaster and set it without affecting the impression.

Advantages: (1) It is easy and clean. (2) All can see the surface smoothed, and the tray can be marked with the impression of a shell or something. (3) All persons present can be asked to make impressions of their hands subsequently in freshly charged trays, so that no one can say there was any fraud.

My correspondent also seems to think that the impression of the back of the hand, rather than of the palm, had better be asked for.

F. W. THURSTAN, M.A.

Mr. W. Stainton Moses.

SIR,—In a recent number of the 'British Medical Journal' there is a reference to Mr. W. Stainton Moses which should, I think, be recorded in the pages of 'LIGHT.' It occurs in the issue for September 11th, near the conclusion of an address delivered at the opening of the Section of Psychology, at the annual meeting of the British Medical Association at Montreal, September, 1897, by R. M. Bucke, M.D., Medical Superintendent of the Insane Asylum, London, Ontario, Canada, President of the Section. Dr. Bucke says:—

'The second corollary, which is even more important than the first, is that, upon the view here set forth, the human mind at present is not formed, but forming, is not completed, but in process of construction. . . . Evolution, as far as we

can see, has always gone on, is going on to-day, and will always go on. Our old mental faculties are some of them fading out, others advancing towards greater perfection, and alongside of them new ones are springing up, some of which will, without doubt, be of overshadowing importance in the future. So-called telepathy and clairvoyance seem to be specimens of such nascent faculties. I place in the same class the phenomena of what is often named Spiritualism. The labours of the Society for Psychical Research have made it to me plain that these phenomena, as notably in the case of W. Stainton Moses, really exist. And I think that a study of the above-mentioned case, together with that of Mrs. Piper and that of Mary J. Fancher, of Brooklyn, would compel any unprejudiced person to make the same admission.'

E. T. B.

'Flames.'

SIR,—Will you permit me to say a few words in reply to Mr. Harte's letter upon the novel 'Flames'? Mr. Harte is evidently not conversant with current literature, or he would have known that Mr. Robert Hichens is among the most distinguished of our younger novelists, and that his work has won the warm commendation of those who are qualified to speak on the merits or demerits of novel writing. I cannot think that any competent critic would describe 'Flames' as a 'silly' book, whatever other verdict might be pronounced upon it. I do not know Mr. Hichens personally, and do not know whether he is or is not a believer in Spiritualism. I did not recommend his book because I regarded it as a spiritualistic novel, but because it was a very powerful piece of literary work, which dealt with themes that would interest readers of 'LIGHT.' I believe that the readers of your journal appreciate good literature, even when it does not square entirely with all their opinions. I cannot agree that the book contains any libel on Spiritualism, though it may possibly contain opinions which many Spiritualists would regard as erroneous. I believe, with Bishop Butler, that there is no libel where none is meant, and no impartial reader will say that there is any intended disparagement of spiritualistic beliefs in the book. I do not venture to express an opinion upon what may constitute a libel 'on the whole subject of illicit amours.' But a little knowledge of our law or police courts, to say nothing of a knowledge of the world, would, I think, show Mr. Harte that it is not impossible for men in the best society, when they are 'going the pace,' to be found in back-street dens, or in the company of 'vulgar, ignorant, public women.' Nor is it impossible for such men, when they realise for a passing moment the degradation of their lives, to talk about 'sin' and 'purity,' though I would point out that the young men in the novel talk little about these things *after* they have become men about town. I have no quarrel with Mr. Harte for not liking 'Flames.' Our likes and dislikes are not always within our own control, but I am sorry he sees nothing but the 'trollop' in the character of 'Cuckoo Bright.' It is the woman beneath the human wreckage that makes the character such a fine artistic study, the divine touch of compassionate love amid all the sordid sin that marks it off from ordinary studies of common women, and makes it almost great. Mr. Harte has missed the point of my letter to you: that is not important; but he has also missed the best points of a remarkable novel, and may lead his readers to miss them too, and that is important, and is my reason for intruding again upon your hospitable columns.

FREDERICK ROGERS.

SIR,—I read with astonishment the letter by R. Harte, in which he attributes the novel 'Flames' to an *authoress*, and proceeds, in amusing ignorance, to criticise the book as the work of a woman; whereas 'Flames' is by the rather well-known author of the 'Green Carnation,' and other less popular works. He is the son of a clergyman of the Church of England, and has been now some years before the public as a writer of fiction. I agree with Mr. R. Harte that 'Flames' is rubbish, and nasty rubbish—which for any good it can do had better never have been written, but whatever its faults, they are those of a male writer! I hope, in the interests of your readers, you will accept this correction of Mr. Harte's mistake.

E. P. LAYE.

Professed Short-Cuts to Spiritualism.

SIR,—I beg to thank most sincerely the numerous readers of 'LIGHT' who have written since reading my letter in your last issue. So many, indeed, are my correspondents that I find it is quite impossible to reply personally to all. I beg to assure all friends that in future as in the past I fully intend to pursue but one course in regard to Spiritualism, and that is, to fight for 'Truth' and plain straightforward facts.

Arundel House,

Balham Park-road, S.W.

BESSIE RUSSELL-DAVIES.



## SOCIETY WORK.

## MR. AND MRS. EVERITT IN BLACKPOOL.

Blackpool has been honoured by the long and interesting visit of these veterans in our grand cause, and it has been my privilege to frequently meet with them. It is inspiring to come under the influence of Mr. Everitt's kind and gentle nature, and to listen to the flow of wisdom and the philosophic and scientific teachings of which he is master. Through the mediumship of Mrs. Everitt, we have again had marvellous manifestations of spirit power, including the direct voice, floating lights, rappings, and movements of furniture without contact. Several sêances have been given, and many of the workers in the society have been astonished and stimulated by this rare form of mediumship. The only pity is that more friends could not have the same privilege, as many will be disappointed; but considering the advanced age of Mrs. Everitt, it would not have been wise to tax her strength further. I might mention that at the first sêance at Mr. Hilton's, a North American obtained control, and succeeded in speaking and loudly striking the wall with his hands. On asking him if he could clap his hands, he made the attempt, and eventually succeeded in doing so with great force, afterwards lifting and pushing a heavy arm chair across the back part of the drawing-room. As I was sitting by Mrs. Everitt's side, I was in a position to locate all the sights, sounds, and movements, and thus satisfy myself that all the occurrences took place beyond Mrs. Everitt's reach. Although all were more than satisfied, I think it well to mention this for the reader's satisfaction, and in case some who were not so favourably situated were not sufficiently able to localise all the phenomena. Another successful sêance was held at Mr. Butterworth's.

On Sunday we attended the new and comfortable Spiritual Church. The musical, acoustic, and electric-lighting arrangements have all been well carried out, and great credit is due to the Blackpool Spiritualists. In the afternoon the guides of Mrs. Nock, of Liverpool, gave a highly spiritual address. The chair was occupied by myself, supported by Mr. Lamont, of Liverpool, and Mr. Alderman Ward, of Harrogate. In the evening Mr. Everitt very ably addressed a large audience on the subject of his experiences. Mr. Lamont occupied the chair. It was a pleasure to exchange greetings with representatives from London, Liverpool, Manchester, Leeds, Halifax, Belper, and York.

What with the delightful sea breezes and interesting entertainments, the visit has been most pleasurable and health-giving, and it is probable the Blackpool friends may see Mr. and Mrs. Everitt again. They proceed to Chester and Sheffield shortly.

J. SLATER.

Bow, 193, BOW-ROAD.—On Sunday last Mrs. Whimp occupied our platform and, through her guides, gave clairvoyance.—H.II.

102, CAMBERWELL-ROAD.—On Sunday last an address was given on 'Healing'; also an inspirational poem, entitled, 'Words and Deeds,' and a reading by the authoress, Mrs. Ashton Bingham.—E.A.B.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—Next Sunday, at 7 p.m., Mr. Brenchley will give an address on 'Spiritualism.' Mrs. Brenchley, clairvoyance. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brenchley.—C.D.C.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—Last Sunday Mr. C. Hemmings, of Merthyr, gave two very interesting addresses to good audiences. Next Sunday, morning and evening, Mr. G. H. Bibbings, B.A.—E.G.S.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday evening last Mr. Brenchley gave an excellent discourse on 'The Origin of the Devil,' which was greatly appreciated by a large audience. Next Sunday evening, Mr. W. Walker.—E.S.W.

DAWN OF DAY SPIRITUALIST SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—At the meeting held on Sunday evening, addresses were given, followed by clairvoyance, and unmistakable proofs of spirit return. The society will hold a harvest festival on Sunday next, October 3rd, commencing at 7 p.m.—N.P.

BRIGHTON.—Mr. J. J. Vango's visit to 89, Freshfield-road, Brighton, was thoroughly successful, friends being well pleased with the descriptions, names, and other particulars of spirit friends. There are indications of a good work being done here, and friends are looking forward to his next visit, the last Saturday in October.—J.C.

GATESHEAD, 97, COALSWORTH-ROAD.—On Monday, September 20th, a good company was present and a lesson was read from 'LIGHT'—'Spiritual Creation through Struggle.' Comments were made by several ladies and gentlemen. Some thought that spirit obsession might be the cause of much of our suffering here; others thought ignorance of the laws of ourselves and Nature was the more rational way to view the matter.—J. STEVENSON.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, LONDON, N.—On Sunday last, Mr. Jones, presiding, invited all to contribute to the spiritual feast by giving expres-

sion to good thoughts. A member of the audience sought to know our ideal of the 'Word' of God. Replies were given by Messrs. Brooks, Emms, Harris, and Kinsman. At the open-air meeting in the morning also a very harmonious influence prevailed; Messrs. Jones, Emms, and Brooks were the speakers. Sunday next, in the park, 11.30 a.m.; in the hall at 7 p.m.—T. B.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday morning last Mrs. Place, and Messrs. Adams and Boddington, addressed the meeting. In the afternoon Mr. Swindlehurst handled the philosophy of Spiritualism in a most conclusive manner. In spite of the opposition on the outside of our crowd, Mr. Swindlehurst held the attention of the audience to the end of his address, and won admiration from opponents as well as friends. In the evening Messrs. Swindlehurst and Boddington gave brief addresses. Mr. Swindlehurst will be in the park with us next Sunday.—H. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A report of the address delivered last Sunday evening by the controls of Mr. G. H. Bibbings, entitled, 'Harvest of Humanity,' will be found in another column. The rooms were crowded, many people being unable to gain admittance. A recitation by Mr. G. H. Bibbings, 'Resignation in Death,' and a solo by Miss Florence Morse, 'Angels of Earth' (Löhr), were greatly appreciated. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address. The audience are specially requested to be in their seats in good time.—L. H.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our Sunday morning public circle continues to be well attended, and the number of questions put to the guides, by strangers, shows that the general public are becoming more interested in our cause. At the evening service Mr. J. A. Butcher's control gave an able address on the 'Spiritual Needs of Humanity.' The after circle was conducted by Mr. W. E. Long, whose guides intimated that they would give a course of three lectures during the month, as follows:—October 10th, 'Revelation of the Spirit'; October 17th, 'Baptism by the Spirit'; October 24th, 'Communion with the Spirit.' On Sunday morning, public circle and clairvoyance at 11 a.m.; doors closed at 11.15 a.m.; 3 p.m., Children's Lyceum; 6.30 p.m., Mr. W. E. Long, 'Haunted Houses'; 8 p.m., Lending Library; 8.15 p.m., members' and associates' circle; Sunday, 10th, election of candidates.—VERAX.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD, S.W.—On Sunday evening last Mr. J. Swindlehurst and Mrs. Place occupied our platform, when all seats were filled. Our president introduced the speakers of the evening with a few pungent remarks, and took advantage of the opportunity to make an earnest appeal for increased support. Mr. Swindlehurst's subject, chosen by the audience, was 'The Whence and Whitherward of the Soul.' In a masterly, forceful, and logical manner he traced man from his inception, through life, to the time when he is lost to view in spirit life, and speculation as to his future begins. Mrs. Place followed with clairvoyance, giving clear and concise descriptions, often with the additional evidence of a name. Solos by Mrs. Boddington and Mr. Parish. We are trying to arrange for another visit for next Sunday evening, at 7 p.m., from both Mr. Swindlehurst and Mrs. Place. Next Tuesday, social meeting and dance. Thursday, at 8 p.m., Miss Gambriel, clairvoyance.—H. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last we had an open meeting for our local mediums who are developing for platform work. Mr. Webb occupied the chair. Mr. Bradley opened with prayer, and his guide gave a suitable address. The choir sang 'The Gates were Wide Open,' Mrs. Bridgett taking the solo, and being much appreciated. Mr. Breasley then read a poem, after which Mrs. Webb's little guide 'Chloe' gave her experiences when on earth and of her passing on. Mr. Wrench also spoke a few words on 'Try the Spirits,' and Mr. Breasley then closed with some good suggestions. Last Thursday week Mrs. Wallis gave us a very interesting address on—There is no Death, Thought-transference, and Heredity—subjects chosen by the audience—and closed with several clairvoyant descriptions, nearly all of which were recognised. Prospective: Sunday next October 3rd, 'Evangel' will address us.—WM. A. RENFREE, Sec.

## TO CORRESPONDENTS.

COMMUNICATIONS from Gilbert Elliot, S. Hopgood Hart, Jas. Coates, J. Enmore Jones, Flora Macleod, J. W. Mahony, 'G.W.R.', C. Baker, Thos. Ashton, and others are unavoidably held over.

LUCIAN VON PUSCH.—We are unable to read your note. The writing is so bad as to be absolutely undecipherable.

EALING.—A married lady, long resident at Ealing, an earnest inquirer into the phenomena of Spiritualism, would like to form a private circle at her house to meet once or twice weekly for purposes of investigation, from the religious as well as scientific aspect of the case. Light refreshments will be provided each evening. Address in first instance, Mrs. Walker, care of Editor of 'LIGHT.'